

# The **+ WITNESS**

II MAY, 1972

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## Articles

### State of the Church

C. Leslie Glenn

### Beware: Salient Safari Approaching

Charles R. Supin

NEWS: --- Anglicans Ponder Next Steps with Methodists. Catholics and Humanists have a Dialogue. Editor Says Churches are Switching to Soul-Winning

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*Editorial and Publication Office, Eaton Road, Tunbridge, Pa. 18657*

## Story of the Week

### Anglicans Ponder Next Steps After Rejection of Methodist Union

★ Church of England leaders are considering what steps to take in the cause of Christian unity in Britain following the decisive vote of the Anglican general synod against the 1968 scheme for union with the Methodist Church.

At the same time, the Methodist Church will continue "its pursuit of the ultimate goal of the organic unity of all Christians."

These are the two immediate outcomes — both reflected in official statements — of the historic special synod ballot on May 3 which more than confirmed a vote taken three years previously. On July 8, 1969, the Anglican convocations of bishops and clergy stalled the 1969 reunion scheme by giving it a majority of only 69 per cent instead of the 75 per cent needed.

This time the enlarged synod, which also includes the laity, was called upon to give it final approval, also by 75 per cent. But the combined votes of all three houses — bishops, clergy and laity — gave it only 65.8 per cent and the 1968 scheme now lies dead after 16 years of discussion.

The question now is: what happens next? Archbishop Michael Ramsey of Canterbury, who had moved the unsuccessful resolution for the 1968 scheme's final approval and pleaded for

its passage, gave one indication when he held an emergency press conference and expressed his sadness at the vote.

He said, "I believe there should be one church." He spoke of moves towards this goal by such denominations as the English Presbyterians and Congregationalists and added: "Meanwhile, maybe our best approach to that is by working together so that local situations have a transforming effect on official decisions."

Another indication came in the synod itself immediately after the voting. Bishop Gerald Ellison of Chester then moved "that this synod request the presidents — the Archbishops of Canterbury and York — to consider what steps should now be taken in the cause of Christian unity in England to which it remains strongly pledged and in the meantime asks the Anglican-Methodist liaison commission to continue its discussion of matters of common concern."

This commission is a compact body which was set up in the three-year period while the 1968 reunion scheme was stalemated to consider ways in which the two churches could cooperate.

Bishop Ellison's motion was passed unanimously after he had pleaded that this was not the time for the synod to go into debate about next steps. He re-

called that the Methodist Church had approved the 1968 scheme, but the Anglicans had now rejected it. He said, "We must bear in mind the reactions of those people, the Methodist Church especially, who will be so vitally affected by our decision. However, we may have voted today no one can escape the fact that it was the Church of England that took the initiative and the Methodists who responded to it."

"Since 1956, representatives of both churches have worked together and the outcome of their discussions resulted in the scheme of 1968, as the one acceptable way forward. The Methodist Church has given its agreement. The Church of England has declined to do so."

"In such a situation the standing committee — the inner cabinet of the synod, which is the church's parliament — suggests to the synod that it would hardly be fitting at this junction and under these circumstances, for the Church of England to begin to talk about fresh initiatives."

"That there will be new approaches we cannot doubt, for we cannot expunge what has taken place during the past 25 years, nor can we be deaf to the promptings of the Holy Spirit, who certainly will not leave us alone in the coming years. But at this moment we cannot be surprised if the free churches look with some suspicion upon our protestations of eagerness for unity, and at this moment

we should do nothing to add further to the distress which undoubtedly they will be feeling."

"I am confident," he continued, "that however we may as individuals have voted today we would want as a synod to express to the Methodists our sense of gratitude for the courtesy, forbearance and charity which they have shown toward us when we have made so many demands on their patience. We would certainly desire that the liaison commission should continue to discuss matters of common concern."

"We would, I hope, want the presidents to consider what steps should now be taken in the cause of Christian unity in England, and to advise us at the appropriate time how and by whom the next initiative should be taken. But the standing committee considers that beyond that, out of respect for our fellow Christians in other churches, we should not go at this juncture."

### Methodist Statement

While Bishop Ellison's motion was being passed by the synod, which then ended its special one-day session, President Kenneth L. Waights of the Methodist Conference and conference secretary Kenneth G. Greet were issuing this statement:

"Great numbers of Methodists will have heard with deep regret that there is not sufficient support in the general synod of the Church of England for the Anglican-Methodist union scheme to enable the two churches to proceed along the lines already approved by the Methodist Conference" — that is, to enter the first stage of intercommunion.

"The Methodist Church will continue to fulfil its historic role in the catholic church by seeking under God to preach the gospel, to spread scriptural holiness,

to care for the community and to promote the fellowship of all Christians. While committing itself to use to the full existing ecumenical opportunities, the Methodist Church believes that these great tasks can only be prosecuted with full effect by churches organically united for action.

"Accordingly, while recognizing that this particular scheme must now be abandoned, the Methodist Church will not thereby be deterred from its pursuit of the ultimate goal of the organic unity of all Christians."

### Catholic Archbishop

A statement on the Anglican vote was also issued by Cardinal John Heenan, Archbishop of Westminster. He said, "Anglicans who do not recognize a common faith with Methodists had to vote against union. It was an unfriendly act but a matter of conscience. We shall continue our discussions with both Anglicans and Methodists."

Cardinal Heenan had also, in fact, sort of introduced the debate, spread over five hours, in the synod, for he sent a message to Archbishop Ramsey which was read before the debate began. It said, "A short note is more personal than a telegram. I want you to know that you have the good wishes and prayers of us all. May God bless and guide your decisions."

The debate itself was opened by Archbishop Ramsey who delivered a long address concentrated on rebutting points of contention which have been made about the 1968 reunion scheme.

The following speakers pursued a predictable pattern, reviving arguments both for and against the scheme. The first speaker was Bishop John Moorman of Ripon, who has become a kind of unofficial leader of the opposition. He spoke of the al-

leged divisiveness of the 1968 scheme and also of its possible effect on Anglican-Roman Catholic discussions.

Bishop Moorman said the Anglican-Roman Catholic international commission, of which he is a member, would next discuss the priesthood. This would undoubtedly lead to questions of validity of Anglican Orders, and he added: "It seems to me as a member of the commission that if the Church of England decides to give reconciled Methodists the same authority which in the last 400 years, or 1,800 years, has been reserved for those in priestly orders, then I think our case for the validity of Anglican orders will be greatly weakened."

Bishop Moorman was here referring to the proposed controversial service of reconciliation whereby clergy and ministers of the Church of England and the Methodist Church will integrate their ministries by a ceremony involving a laying-on of hands.

Bishop Moorman also referred to the alleged divisiveness of the Anglican-Methodist union plan. He said, amid some murmurings of dissent, that preliminary voting on the scheme in the 43 diocesan synods had shown that about 5,000 clergy, or one-third, and 500,000 laity, or a quarter of the Easter communicants, opposed the plan. Yet, he said, they were told the union document was designed to promote unity.

### Archbishop Disappointed

Archbishop Ramsey had answered many of these points in advance in his opening statement. In a closing address of reply, which wound up the debate, he said nothing had emerged to cause him to change his mind.

"Today's discussion," he said, "leads me to think that 'yes' is still the right answer. But I want to end with a word about what happens if 'no' is the answer. Well, I believe it will be



a great mistake to think we can rapidly cook up something else to offer the Methodists."

The special session was presided over by Archbishop Donald Coggan of York. At one point he left the chair to speak in the debate and support Archbishop Ramsey in favor of union.

Archbishop Coggan referred to the lack of bitterness in the debate, though he said it was characterized by strong convictions and a good deal of perplexity. He invited the synod to look beyond the British Isles to those younger churches who were watching their deliberations. He said that church divisions had been exported from Britain, as they could see throughout the world. If the scheme were rejected, the scandal of disunity would be exported to continue and increase.

Archbishop Coggan also referred to the untouched millions, intelligent, perplexed, almost wistful in their desire to be incorporated in a living church. "They have watched at a respectful distance the two greatest churches in this country — leaving apart the Roman Catholics — divided for a long time," he said. "They have seen Anglicans inspecting their ecclesiastical navels for too long, and it does not interest them very much."

## BRITISH ANGLICANS VOTE AFFECTS NEW ZEALAND

★ An Anglican prelate said he felt the decision of the general synod of the Church of England to reject union with the Methodist Church in Britain was likely to affect plans for church union in New Zealand.

Bishop Eric A. Gowing of Auckland, in a press statement, said he was "very disappointed" at the synod's negative vote on May 3. He said he hoped "it will not be too significant."

Recently, the Anglican general synod of New Zealand approved a plan for union with four other New Zealand denominations — the Presbyterian, Methodist and Congregational Churches, and the Associated Churches of Christ.

The action of the New Zealand Anglican general synod

means that the plan will be studied by the Anglican Church in preparation for a final vote of acceptance or rejection by the general synod of 1974.

The plan has already been endorsed by the New Zealand Presbyterian general assembly and the Methodist conference.

## U. S. Catholics and Humanists Confer in Sharp Dialogue

By Edythe Westenhaver  
*RNS Special Correspondent*

★ The first U. S. Catholic-Humanist dialogue produced recognition of mutual ethical values and willingness to work together for social justice but had some uneasy moments because of Paul Blanshard's attack on Catholic "power tactics."

Blanshard, author of a series of books critical of Catholicism over the past 25 years, and his twin brother, Brand, a Yale professor, spoke at the final session of the program held in the LaFarge Institute at the headquarters of America, the Jesuit weekly review.

The comments of the 79-year-old brothers, although delivered in a courtly manner, introduced a note of strain into the discussions. Other humanists, while deploring the tone of the remarks and the fact that they came as a finale, indicated at least partial agreement with the basic arguments.

Catholic response — and it was led by the lay participants — charged that the Blanshards had presented an outdated and misleading picture of Catholic theology, church history, attitudes on authority and intellectual development.

"We humanists should fight institutional Catholicism with every weapon at our command because it stands for a false and

archaic set of values," Paul Blanshard declared, because "it still promotes a system of magic and miracles which is at best childish and at worst corrupt."

Describing himself as an atheist, he added that he was opposed to all Christianity and esteemed "least the Christian doctrine of salvation which seems to me absolutely bizarre."

Brand Blanshard, a long-time leader in rationalist philosophy circles, asserted that the basic difference between Catholics and humanists was that the former believed in revelation and centered his attack on the developments in Catholic scripture studies, asserting that these were in opposition to church teaching on evolution and were full of contradictions.

He expressed "sorrowful astonishment that persons who so sincerely respect reason should find it in so unreasonable a creed."

In response, Louis Dupre of the Georgetown University philosophy department said he could not recognize himself in the Blanshard portrayal of present-day Catholicism. The brothers had discarded the notion of dialogue, he said. "They're telling me to either drop my beliefs or drop dead."

Richard DeGeorge of the University of Kansas said the Blanshards appeared to hold all Catholics responsible for all

statements of the hierarchy, something DeGeorge said he did not feel called to do, any more than he had defended all statements of the Nixon government while on a visit to Soviet Russia.

Daniel C. Maguire, theology professor at Marquette University and a former priest and professor at the Catholic University of America, said the Blanshards' survey of Catholic Church teaching today "would not earn them a passing grade in a freshman theology class in any Catholic college in this country."

"I notice a feeling of loss on your part because the old-time Catholic no longer exists," Dr. Maguire added. "It's like taking the fox out of your foxhunt."

Dorothy Dohen, Fordham University sociology professor, said the emphasis of the Blanshards and earlier speakers on the rational approach to problems was out-of-date in view of the interest of today's youth in religious experience, the concern for astrology, the Oriental religions and the "Jesus freaks."

The U. S. Catholic-Humanist dialogue, similar to two previous sessions held in Europe, was conducted under the auspices of the International Humanist and Ethical Union and the Vatican Secretariat for Non-Believers.

General theme of the meeting was "individual conscience and public policy" with papers on the sources and sanctions of conscience, conscience and the state, and conscience and sexuality.

The papers given and the discussions of the 50 participants showed lines of harmony on many points, including an emphasis on the need to provide today's youth with ethical formation adapted to modern times but stressing sound moral values.

Humanists, and in particular Paul Blanshard, expressed admiration for recent Catholic ac-

tivity on behalf of social justice. He said he had recently been in South Africa and praised efforts of the Catholics in promoting racial justice there. He and others stressed their desire to work with Catholics on similar programs.

Several humanist participants revealed themselves to be more in disagreement with each other than with Catholics on some moral questions. During a discussion of conscience, Sydney Hook, New York University philosopher, and B. F. Skinner, the Harvard psychologist, got into a sharp debate over Skinner's "behavioristic" philosophy. Paul Kurtz, editor of the Humanist magazine, and Charles

Frankel, Columbia University professor, disagreed on homosexuality with Frankel taking a strong stand against homosexual marriage.

However, the humanists showed themselves united in opposition to Catholic efforts to insert into U. S. laws their opposition to liberal abortion laws or to obtain government aid for parochial schools.

"If this weekend has taught me anything," observed Fr. Robert Roth, chairman of the philosophy department at Fordham University, "it is the strength and feeling that the official Catholic stands on resistance to change have created among other Americans."

## Editor Sees Churches Switching Emphasis to Soul-Winning

★ Churches are moving from a dismal concentration on their institutional problems to a more optimistic outlook, the religion editor of the Associated Press said.

George W. Cornell addressed the annual meeting of the Evangelical Press Association, an organization having 200 member publications. About 160 church journalists attended the meeting, in Kansas City.

He said he sees the churches putting more stress on "soul winning" and less on institutional matters and social action. But he feared that the "privatized religion" of some young people may go too far and become an escape from the real world.

He said that a "direct, deliberate presentation of the gospel" is emerging to complement and enrich "their former all-out sweat to inject ethics into society."

Another speaker, Tom Landry, coach of the Dallas Cowboys football team, told the editors and journalists that the

same four elements essential to success in sports are needed for living a Christian life.

"If you're going to be a champion in life or a champion for God," he said, "you've got to have faith, you've got to train, you've got to have a goal, and you've got to have the will to make it happen."

He said the difference between the Cowboys victory in the super bowl last year and their loss the year before was faith. He added that training and having the will to achieve goals must accompany faith. "It's amazing how people rationalize success," Landry said. "I've found the harder you work the luckier you get."

The coach told the editors that people must have "the will to reach the goal that God has set . . . We can submit our own will to the will of God. That combination is hard to beat."

Frank Carlson, former U. S. Senator from Kansas, told the press association that it is pos-

(Continued on Page Ten)

THE WITNESS

# State of the Church

By C. Leslie Glenn

*Sub-Dean Washington Cathedral*

FOR MANY YEARS I used to preach a sermon every January on the state of the church. Not the condition of our own little parish, but the Episcopal Church at large, and sometimes it was ecumenical, including the Roman Catholics and the Methodists — the whole state of Christ's church. I took up topical questions, are we going to have women deputies to the General Convention? How are the missionaries doing in Japan? Can the church in Germany stand against Hitler? Do we need more churches in the inner city? Is reunion going forward with the Presbyterians? My congregations were not much interested in such sermons. They knew they came in January like the president's state of the union message, and if they could guess what Sunday, there would be a distinct falling off in attendance that day.

Now all that is changed. People are extremely interested in church questions beyond their own parishes. Strangers at public lunches will ask you, are psychoanalysts taking the place of ministers? In a barber shop, someone asks, have you seen the latest Playboy magazine? It has a paid ad costing \$10,000 recruiting priests for the Roman Catholic Church; can they get priests from Playboy readers? A patient in the hospital whispers when the nurse has gone out of the room, "My nurse says she's a Jesus freak, what's that?"

The mass media have brought the church's overall activities — especially, sensational ones — to wide public attention, and concerned Christians are faced with problems they never heard a generation ago. This is good, our sympathies have been stretched, our imaginations turpented. "That which cometh upon me daily," wrote St. Paul, "the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?"

This morning we will consider three common questions. There are thirty-three of them but we'll put the other thirty off until next January if they are still part of the state of the church. The first question is, what about people cancelling their pledges? Second, how do you like the new liturgies? Third, should the church be in politics? These questions are not unrelated.

## Finding the Money

THE FIRST question, about church finances, is not only about individuals refusing to give to their

parishes, but parishes not giving to their bishops and even bishops not giving to the national church. In some cases, it is because of lowered income, but we are talking about not giving because of disagreement with the policy of the church. Mrs. Cynthia Wedel, president of the National Council of Churches, who preached from this pulpit a few months ago, wrote that the basic reason for withholding money is that the leadership of the church has not worked hard enough at explaining its actions to the rest of the church. The body of Christ is both priests and laity so the priests have to explain to the laity. The famous dictum of the Roman Catholic Council of Trent in the sixteenth century — to some it is given to command, to others simply to obey — was never true of Protestantism. And since the Vatican II Council, it is less and less true of Roman Catholicism. No Episcopal clergyman takes the title rector too seriously; it means ruler. In many Protestant churches, perhaps most, the minister's tenure is renewed each year by vote at the annual parish meeting. In such cases, the minister cannot move without his people's consent, reenforcing Mrs. Wedel's point. And if the leader cannot persuade, the people will not follow.

But, you say, Episcopalians never quarrel with their rectors. Well, rarely, and if they do, there's always a disagreeable row in the newspapers. We like to think we do things "decently and in order" following St. Paul's advice. We are more apt to stop going to church if we don't like our clergyman or else we move to another parish. Old-fashioned Episcopalians give to their parish no matter who the minister is and if they disagree with him, they simply stay away, but they never think of withdrawing support.

Now even that has changed; people belong enthusiastically to the church or they vehemently do not belong. They actively take a part in its life, and writing a check or not writing a check is one very obvious means. Paradoxically, the financial crunch may be evidence of a larger interest in the church. Because of it the clergy have to be sensitive to their people. "Who is weak, and I am not weak? who is offended, and I burn not?"

The basic point is a theological one; clergymen are ordained by the people as well as by their fellow clergy and bishops. It is required at an ordination or a consecration that there be read what are called the consents of lay people, and the bishop will ask if anyone in the congregation has any objection to the ordination of this man. And



now there has been introduced into our liturgy some new vivid ways of expressing consent. The people all cheer and shout, "He is worthy, he is worthy." Something like that happened when Bishop Walker was consecrated in our cathedral. There was an exuberant demonstration to show that the people approved of it. All that is good because it makes crystal clear to everyone that the people have some say.

In colonial days, when the settlers came over in slow sailing vessels taking three or four months, the clergymen on board did not consider themselves clergymen while they were crossing the ocean. It was not until they settled in the new country in a parish some place like New Haven or Boston or Portland that they became clergymen again. They believed their holy orders depended on their congregation as well as on the bishop.

### New Liturgies

THE CONGREGATION at an ordination, yelling and throwing confetti — as they did in California — brings us to the second common question about the state of the church, what about these liturgical changes?

Canon Kenneth J. Sharp, preaching here, pointed out that many of the writers of new liturgies have a tin ear when it comes to the sound of English, and in some cases they have a tinsel theology. All change is disturbing and the present ambitious effort to change so much so quickly, both here and in England, is bound to raise resentment. Through the centuries, through the millennia even, the worship of the church has altered, but always gradually, so it seems we are still doing what our remote ancestors did. This impression is important as a symbol of our unity through history:

O God, our help in ages past,  
Our hope for years to come.

However, there have always been other Christians who feel strongly that the God of the ages requires us to worship always in new, ever-changing forms, that the minute the thing becomes stereotyped, it loses reality.

Basically, there have always been two ways to worship — a formal and an informal, through liturgy or spontaneously. These are almost glangular, rooted in the dispositions of the human race.

I knew a Baptist chaplain in Berlin, attached to headquarters immediately after the war, who

would lead the service one Sunday in his uniform, next Sunday in a jungle uniform, then dress blues, then an academic gown and once in a sport jacket and white flannels. And what he did each Sunday with the church service was equally novel. He told me that the minute you repeated yourself, insincerity crept in.

In contrast, our choir and clergy all look alike and all do the same thing in our liturgy every Sunday. Members of our choir may have different barbers, but they have the same tailor. The idea is to avoid the distracting question — where did the preacher ever get that necktie? And what's he going to do next, announce a hymn or pass the plate, or ask someone to sing a solo?

What I am saying seriously is that we ought not to confuse the slow essential alteration in the liturgy through the ages with giving it up altogether for free worship. We stand in a set pattern with Roman Catholics, Lutherans, and Greek Orthodox. This is the larger tradition of Christendom because it follows its Jewish ancestry. Go to the synagogue and you will see the rock whence we are hewn — dignity and a book. "I am that I am." "The Lord is in his holy temple, let all the earth keep silence before him." Talk about archaic Elizabethan English; they say it in Hebrew! Even if the Catholic Church abandons Latin, the Jews continue to use a language that is twice as old as Latin. Those Christians who prefer the new tongues of Pentecost when the disciples appeared to be drunk, stand in another tradition. It is an equally good one; it just does not happen to be ours. Episcopalians who prefer it become Pentecostals, and Pentecostals who draw closer to God by a liturgy will become Episcopalians. Still, our understanding and love cover these differences — "The care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?"

### What About Politics?

SHOULD the church be in politics?

This is not unrelated to the first two questions, as I said. Again, my answer is oversimple and in this case exasperating. The answer is yes and no.

Yes, the church should urge all its members to engage in politics and all the other work of the world.

No, the church should not presume to give detailed guidance on military, diplomatic and economic matters.

Every Christian has to be a Democrat or a Republican. If he refuses and if Governor Wallace

forms a third party, he has to join that, or if Senator McCarthy forms a fourth party, he might join that. These are four choices. Or he could belong to the Prohibition party or the Socialist or Communist parties although these last three are probably throw-away votes. But there are seven options and he must work for one of them. Not in the sense that he will condescend to vote next November providing it does not rain on election day or he's not playing golf. By work in politics I mean he must give money, and do some telephoning and neighborhood calling and attend rallies. There is no more important duty for Christians in these critical times than sharing in government.

Wise people say the United States faces serious threats to its safety and must increase its strength. Others say that there are no threats and that isolationism and unilateral disarmament are the wisest courses. Still others believe fortress America is the only wisdom, ourselves alone. Merely to name these complex alternatives shows the need for hard thought and work in the world of foreign policy. Tyrants can move fast because they don't have to ask anyone; democracies move slowly because they depend on the will of the people. Therefore, every voter has a large responsibility. As a worker, as a man of business, or lawyer, or teacher, he has further grave responsibilities because America could be destroyed socially and economically even if not militarily.

We Americans are descended from immigrants who played little part in the government of their old countries. They were disenfranchised people not responsible for social order. It has been a slow process to get Americans stirred up to their civic duties. Hence the church must be in politics if it means teaching Christians their duty as citizens of a free country.

But the church has no wisdom to offer about specific courses except the one course of getting involved. Every church has attending it Democrats and Republicans, all seven of the political choices coming up next November, and the preacher may not presume to air his insight as to which of the seven is the wisest. He will vote and will contribute money to his candidate, but his political wisdom is no better than his judgment as to which dentist to go to, or what detergent to use, or which hospital is best, or how to invest your money. People who disagree violently over politics, medicine, education and finance all meet at the same altar. The kiss of peace in the new liturgies is for reconciliation, not for amiability.

When we shake hands, to pass the peace, it does not mean we are all happily alike in our opinions; it means, I may loathe your ideas, but I am a servant of Jesus Christ, as you are. I am your brother. "Who is weak, and I am not weak? who is offended, and I burn not?"

As our Lord said on the night in which he was betrayed, drink ye all of it. Everyone drinks at this service this morning, whatever his politics, or his economics or his ethnic origin.

And this brings me back to the brief moment earlier while the nurse has left the hospital room, and there isn't much time to answer about Jesus freaks while she's out. But one hasty generalization would be that the kaleidoscopic ferment in the world today is about God. Offbeat religions often bring back to us the same startling sense of his presence that the holy communion gives. This is what the world longs for. When people say, let the church be the church, they mean, tell us about God and then we will go out into the city and do our duty. The people never liked my sermons on the state of the church because they drift off into organizations and movement and technicalities. And what is important is to give thanks and break the bread and then lift the cup and bless it and so draw closer to him who is the source of all things, Alpha and Omega, the beginning and the ending. Amen.

## Beware: Salient Safari Approaching

By Charles R. Supin

*Rector of St. John's, Far Rockaway, N. Y.*

### Part Two

IF YOU RECALL, the imaginary Fr. Swellguy, whom we noticed was not unlike many clergymen in this or any other diocese, was a hunted man. A committee from St. Goodplace had arrived at an inappropriate time during a Sunday service to check him out as a possible candidate to become their new rector.

Fr. Swellguy did not know the members of this salient safari, nor was he convinced that they knew him; except, perhaps, for some superficial facts about the color of his eyes and the midwestern inflection in his speech. He feared, as many clergymen continue to do, that this brief encounter between the announcements and the doxology



would constitute the bulk of the research preceeding a decision that could mean a life-long tenure at St. Goodplace.

Something was wrong with the process. Of the many colleagues I asked about this, all were in agreement that changes were necessary since none felt that neither the priest's nor parish's interests were being served well.

What can the priest tell about himself? How can he best do it? When asked, most of the clergymen said a resume could help. Most agreed that it should be a free expression of the man and not a filled-in form designed by others. "A resume," said one, "is a great way to put the best foot forward and everyone knows that's what it is so why not send one anyway!" There is much to be said about knowing what one can do well.

"The resume however, could cancel out the information sent by the deployment office," cautioned one priest. "That's true," added another. "Since both would be contradictory to the whole process, we should go with the one system and give it a good chance to work." No matter what form is used, there was a strong feeling that personal information should be in the hands of the committee.

"I am very ready to bare my soul," lamented one clergyman who felt his own kinship to Fr. Swellguy. "But the parish is not."

What can the parish tell about itself? How can it best do it? Every clergyman asked said "Parish profile."

The parish should go through the struggle of discovering who and what it is. And it should share this information with the prospective rector. In sufficient time. "Who knows," added another priest, "the parish might derive a questionnaire from their own profile, and this could get the discussions off to an intelligent start."

Should the form for such a parish profile be uniform? Most of the clergymen felt it should be. Three went so far as to suggest that a special committee consisting of members from the clericus and/or council and/or archdeaconry might design a form that each parish might use. This suggestion might be presented to the clericus for their consideration.

One clergyman added, "In lieu of a basic form, the priest could always refer to parochial reports for the last ten years, plus the diocesan survey forms used a few years ago."

Benefit to both St. Goodplace and Fr. Swellguy is what we should hope to achieve, and the attitudes and suggestions given by these clericus members speak many truths. The priest serves the parish; the parish serves the priest — before as well as after the safari has conducted its real life expedition into the seemingly unknown.

## CHURCHES SWITCHING: —

(Continued from Page Six)

sible to be active in politics and remain true to one's Christian background. He appeared on a panel with Kansas City Mayor Charles B. Wheeler, who discussed the challenges of local politics, and Joseph Bayly, managing director of the David C. Cook publishing company.

Bayly chided some evangelical Christians for taking a narrow view of the political scene. He

urged the editors to publish articles pointing out corruption in government and helping persons analyze the rhetoric in the 1972 election campaigns.

Cornell said that across the decades, the pendulum has moved between church stress on social issues and personal, inner renewal.

The move is presently toward the personal and devotional, he added, partly because of improvements in the caliber of

some evangelical seminaries and faculties.

The editor urged the churches to keep a vigil against both an over-activated religion and one

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that is too privatized. He said: "There already are signs in the contemporary atmosphere of an intensely privatized sort of religion — the private path. It has little to do with anything except itself and indeed seems to find its greatest satisfaction in cutting itself off from the vexations of reality."

## CHURCH GROUPS LEAVE VIETNAM HOSPITAL

★ Offensives launched by North Vietnam troops in South Vietnam have forced evacuation of Vietnam Christian Service (VNCS) personnel from Pleiku.

Robert Miller, Asian director of the Mennonite central committee, reported that the VNCS team, composed of Vietnamese, German, Canadian and U. S. workers, withdrew to Nha Trang and Saigon following closing of the Pleiku hospital.

VNCS is a cooperative effort of the Mennonite central committee, Lutheran world relief and Church World Service, relief agency of the National Council of Churches.

The Mennonite central committee also reported that VNCS teams and some of the civilian population of Dong Ha and Dak To were evacuated before those towns were invaded in late April, but that VNCS personnel in other locations were continuing their work.

## ACTION FOR PEACE URGED BY WALDHEIM

★ U. N. Secretary-General Kurt Waldheim said that "the time has now come when the full machinery of the United Nations should be used, first to achieve a cessation of hostilities and then to assist in the search for a peaceful and lasting settlement of the problem," in Vietnam.

In a statement to the press, he renewed his offer to use his good offices to help achieve a solution, which thus far have been untapped by the parties concerned. Also, he is exploring with the ambassadors of the five big powers the possibility of

calling a security council meeting to deal with the latest military phase, announced by President Nixon.

In the past, such efforts had been frustrated by the position of the Soviet Union, which then argued that in the absence of the People's Republic of China and North Vietnam the council could not fruitfully deal with the conflict. The People's Republic is now a member of the U. N. and it is only Hanoi that is not represented; the United States and South Vietnam have in the past expressed willingness to invite the North Vietnamese to the council table.

Mr. Waldheim used the occasion to appeal to all parties in the Vietnam conflict to act with the utmost restraint. He called the present situation "extremely serious."

## JESUS A RELEVANT DUDE, SAYS JESSE JACKSON

★ The Rev. Jesse Jackson, speaking at a Jesus week rally at Columbia University, described Jesus as "the most relevant dude of his day" whose teachings can still revolutionize the world.

"Revolution doesn't start in some distant land, it starts in the individual man," Jackson, the national black leader and co-founder of People United to Save Humanity told a crowd of more than 500.

"Jesus said you have to start from the inside out. His idea was that only a whole man can create a whole city, a whole state, a whole society," said Jackson, former director of the Southern Christian Leadership Conference's operation breadbasket, before he resigned to form the new organization.

"Jesus came out of relatively simple bag," he said. "In his day, the Essenes, Pharisees and Saducees — they all had several hundred things you had to do to even get into their religion."

"But Jesus said, 'No, that isn't the way to do it.' Jesus said, 'Love God and love one another as I have loved you.'"



# Laymen speak out

In the May-June Lay Witness number of The Upper Room daily devotional guide, some 48 laymen from around the world — Norway, Alberta, California, Australia, Ohio, Brazil, New Zealand, Scotland, Mexico — attest to their faith in Christ.

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